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Chief among the causes of Freedom is devotion, the intentness of the soul on its own nature. Or devotion may be called intentness on the reality of the Self.
—Crest-Jewel of Wisdom.

THEOSOPHY

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TO EVERY OPEN-MINDED THEOSOPHIST

Theosophists, attracted to the various existing theosophical bodies by the great Objects of the Movement, sooner or later awaken to the fact that those great ideas are little studied and less applied. They learn of the contradictions and confusions; the jar of claim and counter-claim shocks, the antithesis between profession and practice revolts, alike their moral nature and their reason. They hear of H. P. B. at second hand from those who now profess to represent her and her work; they listen to the lip-homage paid the great Messenger of the Masters of Wisdom. Then the thoughtful and the inquiring naturally ask themselves why H. P. B. did not make provision before her departure for the safe-guarding of her teachings and her work, so that those attracted to the Movement might have a sure criterion of theory and practice, of faith and works, no matter what subsequent misunderstandings and mistakes might occur; might have a sure index by which to judge the subsequent conduct or misconduct of those to whom her work was of necessity committed after her death.

That such provision was made by her, not only in the range of her activities during her long life in the Movement, not only in her abundant recorded teachings and applications of them to all the varying exigencies of human life and relations, but specifically, especially, and particularly for the guidance of all those who might become seriously interested in her great Objects, who might resolve to follow the Path she showed in order to fit themselves to be the better able to help and teach those less Karmically fortunate than

themselves—that such priceless provision *was* made by her immediately before her death has always been sedulously concealed, misrepresented, or belittled by those who "parted her garments among them and for her vesture cast lots," and who now strut in borrowed robes as her "Successors." This article is for those open-minded Theosophists who either are unaware of or who have never deeply pondered the three last Messages of H. P. Blavatsky.

"KEEP THE LINK UNBROKEN! DO NOT LET MY LAST INCARNATION BE A FAILURE." This was the dying injunction of H. P. Blavatsky to the members of her "Eastern School of Theosophy," or "Esoteric Section of the Theosophical Society," as reported in the Minutes of the Meeting of the "E. S. T. Council" held at London on May 27, 1891, a brief three weeks after her death.

Present at the Meeting was William Q. Judge who had come from New York; Dr. J. D. Buck of Cincinnati, who had crossed the ocean with Mrs. Annie Besant; Mrs. Besant herself, just home from her first visit to America whither she had gone to read H. P. B.'s Last Letter to the American Theosophists, assembled in Convention at Boston the end of April; and all the English members of the Council.

At the Council Meeting Mrs. Besant acted as informal Chairman. She read and passed to the members the various documents of H. P. B. upon which the deliberations were based, and upon which the reorganization of the "School" was effected. The Minutes of the Meeting, and the Address to the members were in large part written by her. The Minutes were signed by every Councillor present, by the English members each for himself and by Judge individually and "for the entire American Council," as authorized.

It is impossible to doubt the entire sincerity, the sense of responsibility, the full understanding arrived at by all the members of the Council. Here are the salient facts established, the unanimous decisions reached, as attested by the signatures of all the Councillors:

First, that Mr. Judge was recognized by all as *"the representative of H. P. B."* The facts and the reasons for this recognition were unmistakable: his life-long association with H. P. B., both in the Parent society and in the "E. S. T.," which he had been instrumental in establishing; his "chelaship of thirteen years' standing" when the "E. S. T." was formed in 1888, as formally certified by H. P. B.; *her* recognition of his Occult status in her documents of December 14, 1888, of October 23rd, 1889, of August 9, 1890, in the "Preliminary Memorandum" to the "Third Instruction" to the

"School," and, publicly, in the first and last Messages to the American Conventions;

Second, that Mrs. Besant had been appointed by H. P. B., "in the name of the Master," Chief *Secretary* of the "Inner Group," and *Recorder* of the Teachings, as appeared from the document dated April 1, 1891.

There was thus no question in the mind of anyone present as to the relative status of Mrs. Besant and Mr. Judge. Nor was there any question as to the status of the other members of the Council, for the Council Minutes recite:

> "In virtue of our appointment by H. P. B. we declare: That in full accord with the *known wishes* of H. P. B., the visible Head of the School, we primarily record and declare that the work of the School *ought and shall be continued and carried on along the lines laid down by her, and with the matter left in writing or dictated by her before her departure.*
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> That this Council records its decision that its appointment was solely for the purpose of assisting H. P. B. in a consultative way, and that as she had full power and authority to relieve us from duty at any time, our office and that of each of us ends with the above resolution passed in order as far as possible to place the *future conduct of the School on the basis intended and directed by her;* therefore we collectively and individually declare that our office as Councillors ceases at this date, and that from henceforth with Annie Besant and William Q. Judge rest the full charge and management of this School."

The Address which was jointly prepared and jointly signed by Mrs. Besant and Mr. Judge, and which is included in the report of the Meeting, accepts the position and responsibility thus formally verified by the Council, reaffirms the principles italicised in the above quotation from the Minutes, and pledges unqualified devotion to them.

It will be seen from the citations given that there is no pretense of "Successorship" to H. P. B. either on the part of Mr. Judge or of Mrs. Besant; no claim of authority or preferment on the part of any Councillor; no sanction submitted to the members but that of H. P. B.'s own written documents, H. P. B.'s "known wishes," and the solemnly pledged loyalty and fidelity of all the Councillors to her wishes, her teachings, and her example, in the "future conduct of the School."

That her provision was extended to the members of the Theosophical Society at large, and to the general public then or thereafter interested in the Theosophical Movement, is equally clear, so far as it was in H. P. B.'s power to do so. For, knowing well that her

hour of departure was nigh, she had prepared two other documents for that purpose.

One of these was her last Letter to the American Convention which met less than a month before her death; the other her article "My Books," published in *Lucifer* the month after her passing. Together with her admonition to the "E. S. T." these Messages are of the nature of a dying declaration, a last Will and Testament, whose validity and importance can now, perhaps, be better appraised by open-minded Theosophists, seeing the light they throw on what was then the unknown future, but which is now the past and present of the Theosophical Movement.

It was to the Convention of the American Theosophists alone that H. P. B. had sent her last Letter, and the reasons therefor are plain:

(a) It was in America that H. P. B. began the Theosophical Movement of our cycle; it was America which then and since has provided by far the greater portion of those at any time interested; it was America which was freest from caste and class distinctions, and which clung most loyally to the principle and tradition of Democracy—nearest practical application of Universal Brotherhood in the world; it was America which was the mainstay of the whole Society—and it was Americans who had been most generally loyal to what she represented and to herself as the representative of the Masters of Wisdom, despite all strains, all confusions, all disloyalties.

(b) It was in America that Wm. Q. Judge lived and worked as "her representative," and who personified as she herself personified, the "Three Objects" of the Masters of Wisdom—Objects adopted by the Theosophical Society and its "Esoteric Section." It was Judge she had declared to be "the heart and soul" of the work in America and the "Resuscitator" of Theosophy throughout the world, after the deplorable Coulomb charges and the "Report" of the "Society for Psychical Research" had well-nigh killed her, the Society, and the Movement. Her five Messages to the American Theosophists begin and end with *her* recognition of Judge—a recognition she must have wished all Theosophists to share with her, or she would not thus have voiced it publicly and without reserve. And she must have known that he was to survive her, that around him would rage the same charges within and without the Society that had so fiercely encompassed her. Common judgment, let alone her Occult prescience, must have told her that unless the loyal membership trusted him, as he and they had trusted her, the Society would become the

arena of warring claims and claimants and her sacrifice be wasted on the sands of strife.

(c) It is in America in particular that the fore-runners of the new sub-race to be are coming into incarnation, and are thus on the opposite arc of the cycle from India. America is due for a renaissance of the psychic principles which, if misunderstood and misused, will inevitably produce in the West a recrudescence of false Oriental psychology, false Oriental notions of Karma and Reincarnation, false Oriental ideas of salvation in this life and of after death states and conditions—and all under the guise of Theosophical terms and in the Names of H. P. B. and her Masters.

Read not only in connection with what was the then condition of the Movement, but read as well in relation to her successors in responsibility, the then leading figures in the E. S. T. and the T. S., and in relation to what actually transpired in the years following the death of H. P. B., her last Message to the American Theosophists cannot be over-valued.

Her other provision, the article "My Books," was addressed to the world as well as to Theosophists of every degree. In it she makes clear her own share of work and responsibility in the Movement, and discloses with equal clarity the responsibilities assumed by all others who participated or might become interested in that Movement. The article embodies her own declaration of good faith and fidelity to her Mission. She repeats for the last time that all she has done and written has been as the Messenger of the Masters of Wisdom, that what she has recorded and taught is *Their* Theosophy—not in parts and in portions, but *"every word."* This dying attestation of sincerity and knowledge is confirmed in numerous Messages from those Masters direct to others than herself—direct to those "doubting Thomases" who, while desirous of profiting by her and her teachings, held "mental reservations" both as to her good faith and her competency, despite their voluntary pledges of fidelity to her and her teachings. Equally these several direct Messages—to Olcott, to Sinnett, and others—voice the Masters' disapproval of those who received the benefits of her Mission, yet continued to doubt and distrust her, to try to explain her away in terms of their own "wounded vanity" and "peacock's feathers of altruism," to commend or decry her accordingly as they did or did not find palatable what she said and did.

In so far, then, as provision was possible for the future, H. P. B. made it in her last hours as she had made it during her long life of teaching and of action. It remained for the students themselves

to *see,* to apply and profit by her words and her example. Under the principle of responsibility there must be freedom of choice and action. Each must be judged, not by what others think and say of him, but by what he himself professes and does—by his fidelity, or lack of it, to his own pledges of relation and conduct. No one can properly be condemned who is true to his own convictions, however bizarre or absurd those convictions may seem to another. No one can fairly question the sincerity and good faith of the many followers of the various sects and religions. But the case is quite otherwise with those who, while solemnly pledged to a given course and teaching, pursue in fact their opposites.

Every open-minded Theosophist should be awake to the fact of discordant and contradictory teachings and practices in the Name of Theosophy, of H. P. B. and *her* Masters. Hypocrisy stares him in the face on every hand. When traced back to their sources all these spurious teachings and injurious practices will be found to have originated from officers and leading members in the Parent theosophical society and its "Esoteric Section" who broke their own pledges of fidelity and violated the trust reposed in them by the confiding and sincere but uninformed membership. Next month will be taken up the subsequent careers of those who, as "Councillors of the E. S. T.," pledged themselves to continue and carry on the work of H. P. B. on the lines laid down by her, with the material provided by her, and under the guidance indicated by her. This is a knowledge sorely needed by sincere Theosophists of to-day. It will not merely disclose who were recreant and false, but who was faithful until death. It will disclose who remained the "Link" and who broke the chain of continuity between the world of Masters and the world of men. Such Theosophical education affords the sole possibility of reconciliation and harmony in the Movement, the re-union of all true Theosophists who would not have her "last incarnation be a failure."

LIVING THE HOUSEHOLD LIFE

And when it came time yet again for the Message to be voiced and lived in the world of men, the Masters of Compassion let a drag-net down into that world and drew into the Theosophical Movement some one of every kind of man and woman—as when the "Ark" was built, and all kinds were required to form the model of men and of all beings for the new beginning of a race and round of action.

Hence, it is that among Theosophists are found the most poignant of human struggles, the bravest effort, a depth of self-sacrifice and of self-abnegation, residing in company with the weak of will, the poor of intellect, the meanly selfish, the bigoted and intolerant. This is not to say that such interaction and interplay of natures is to be found only among Theosophical workers, or among lodges and bodies of Theosophists; they are there, to be sure, but that same interaction and interplay is also to be found in the nature of each individual of all these, without doubt or question. Nor is this all: that same interplay and interaction of natures needs to be considered, where least recognized, in fact, in the living of the household life, to which these individuals are attached by manifold relationships.

Many a man listens with interest and attention to the high sentiments and noble ideals expressed at a Theosophical meeting—applauds them, and returning with his spouse to the quiet house, contemptuously upbraids her for leaving all the lights in the house burning during their absence! Thus he levels down his household life to that of the "average" householder ideals.

How many women will be present in that same audience, listening with uplifted vision to the speaker's moral courage in laying bare the falsities of creed and of society, calling all their opposition on his own head—and going home to the husband whose penurious nature permits her no whit of freedom where purse is concerned—accept with continued meekness the harsh injustice, never seeing that in her vision lay responsibility for seeking justice toward herself in the name and for the sake of all other women in same case? Sad, indeed, that there be many such!

And the young man—with feet new treading path of householder—he, too, applauds the high morality of Theosophy as is set forth; with all his heart concurs in the bold spirit that defies convention and the established order. Next day, he has a little gather-

ing of friends at his house. No; he would not himself partake of liquor denied by law, even were he ignorant of the moral injury it inflicts—but, he must be "sociable;" he can not set himself above the others to decide their modulus in this, as he says; so, he provides the convivial glass for others' wits to be stolen away.

That a Mahatma once said human nature had changed little in more than a million years by no means meant it ought not to be changed! That human nature *must* be changed—else the evolution of countless aeons fails—is the reason why Theosophy is in the world. But the few who rise above their fellows to high spiritual perception can not change it, save as the masses catch fire from their inspiration and see the need of changing that portion of human nature manifesting in themselves. Never will be pure household living till those who subscribe to the ideals and principles of Theosophy make *their* household living pure and fine and true.

Not a problem exists among Theosophists which does not exist in magnitude of numbers and deeper extent of misery in the world among the less enlightened: as the Theosophist meets *his* problem without bitterness, without gibe or sneer at others, with courage, with patience, with charity, with will to do the right for the great end in view—for *all* men the great change will come about. As he resigns his selfish desires, as he stands firm in will according to his conviction of the right, so his *Kama-Manas* becomes *Buddhi-Manas;* comes calm, comes development of clear perception, comes intuition gleaming through.

If any Theosophist has no problem in his life, no uncomfortable, no puzzling relationship of duty in his household, unfortunate is he. He is without means to work out his own salvation and benefit the human race. The sick husband, the ailing wife, the wayward child, the "failures" in adequacy of financial support—all are tests the Soul has set to the selfishness of human nature. Will the Theosophist meet the test of the household life with unflinching will, without self-pity, without condemnation of others—ever learning, however difficult the lesson, more of life and love of human kind, he has found the way of salvation for all men. If a Theosophist have the test of prosperity, success, and all fair things as ordinary men hold fair —let him remember there, too, in him the household life of the nation is at stake. Shall he use for self? Shall he make joy end and aim for *his* family? So, he has degraded the rightful joy of his fellow beings. Will he sacrifice to higher purposes—to Masters' Cause —his pleasures, his possessions? Then, he has made basis for right living for all men.

Where we find ourselves—there, and not elsewhere, is the road of initiation. That road has ever passed via the household life. That road has been found by vision. However mean, petty, monotonous, or gruelling householders' duties may be—the vision held will sustain. However the household life may allure in comfort, beauty, or pleasures of the mind, the vision held will keep firm the purpose of service to mankind in the death of sin and selfishness, with courage and consecration ever in renewal. For even to be a Theosophist, able to see one's duty in whole or in part—in small or great—is a glory which only the fortunate of earth attain unto. Would that each were daily and hourly aware of that glory—the glory of privilege which is responsibility.

Silence and Speech

Wise, of a wisdom far beyond our shallow depth, was that old precept: *Watch thy tongue;* out of it are the issues of Life! 'Man is properly an *incarnated word:*' the *word* that he speaks is the *man* himself. Were eyes put into our head, that we might *see;* or only that we might fancy, and plausibly pretend, we had *seen?* Was the tongue suspended there, that it might tell truly what we had seen, and make man the soul's-brother of man; or only that it might utter vain sounds, jargon, soul-confusing, and so *divide* man, as by enchanted walls of Darkness, from union with man? Thou who wearest that cunning, heaven-made organ, a Tongue, think well of this. Speak not, I passionately entreat thee, till thy thought has silently matured itself, till thou have other than mad and mad-making noises to emit: *hold thy tongue* (thou hast it a-holding) till *some* meaning lie behind, to set it wagging. Consider the significance of Silence: it is boundless, never by meditating to be exhausted; unspeakably profitable to thee! Cease that chaotic hubbub, wherein thy own soul runs to waste, to confused suicidal dislocation and stupor: out of Silence comes thy strength. 'Speech is silvern, Silence is golden; Speech is human, Silence is divine.' Fool! thinkest thou that because no Boswell is there with ass-skin and blacklead to note thy jargon, it therefore dies and is harmless? Nothing dies, nothing can die. No idlest word thou speakest but is a seed cast into Time, and grows through all Eternity! The Recording Angel, consider it well, is no fable, but the truest of truths: the paper tablets thou canst burn; of the 'iron leaf' there is no burning. Critical and Miscellaneous Essays, by Thomas Carlyle *(Boswell's Life of Johnson).*

PRINCIPLES AND STATES OF CONSCIOUSNESS

It is a very easy matter to learn by heart the Sanscrit names of the Seven Principles of Man; but if they remain in our minds merely as a list of names, how are we the better off? Any other septenary of foreign words would have served equally well as an exercise in mnemonics. To be of any use to us we have to digest mentally the Theosophic teachings about man and to relate them to our own inner experiences. The "man," whose constitution H. P. B. wrote about is not something apart and remote from us, to be studied as one might study Greek irregular verbs or the strata laid bare by a railway cutting: on the contrary he is our very selves. In order to grasp the meaning of his "principles" we must look within, and having mastered it we shall have attained to the self-knowledge which is all-knowledge.

The following notes represent a student's attempt to analyse the states of consciousness known to the ordinary man or woman, and to relate them to H. P. B.'s teachings about the "Seven Principles."

We have been told that the ordinary man experiences three states of consciousness: waking, dreaming, and deep sleep. There are doubtless, if analogy be any guide, to each of these, seven subdivisions, which would themselves in turn be divisible.

Between the waking and dreaming states there is a certain overlapping. Some waking conditions, for instance, daydream, are near akin to true dream; while sometimes in dream we appear to be for a moment in possession of a consciousness in which we are fully awake, though not on the normal plane of perception; *e.g.*, when in a dream one says to oneself, "I am sure I am not dreaming this time; the thing is real," or, "I am certain this is only a dream; I will rouse myself from it."

The characteristic features of the three states are that in waking, Higher and Lower Manas are both active in varying degrees, and are in contact; in dream this contact is broken, or at best very weak and intermittent, while Lower Manas functions automatically, and Higher Manas is engaged in activities of its own. A hint of these activities sometimes gets through to the dreaming Lower Manas and gives to its visions a meaning and consistency which otherwise they lack. In deep sleep Higher Manas leads its own life entirely

apart from Lower Manas, which appears to cease functioning altogether while the state lasts.

Looking first at the waking state, it is obvious that although Higher and Lower Manas are both more or less active, their interrelations vary considerably. Analysis of these shows:

States in which we are fully self conscious, when we think and act purposively, in a word when we are concentrated. In most of us such states are very imperfect and infrequent; but they can and should be cultivated. While they last, Higher Manas is in control of Lower Manas. These states may be subdivided according to the motive that governs them and the direction in which they are trending. Self conscious, purposive mental action may be either impersonal or personal, unselfish or selfish, performed as duty or to satisfy desire. In their ordinary embryo form, motive is the only obvious distinction between these two states; but when fully developed in one direction or the other, they are as clearly different as white is from black, thus:

(*a*) In this condition Higher Manas, illuminated by Atma-Buddhi, has become completely master in its own house, and Lower Manas is now but a perfectly controlled instrument. This state is normal to the Mahatma, but is known to the ordinary man only in rare and brief glimpses. The way to it lies through self conscious work deliberately undertaken for others, and by efforts at self control and self conquest made in order to fit one for such work, and as duty.

(*b*) In this state Manas has cut itself off from Atma-Buddhi and identified itself completely with Kama. In its perfection this state is that of the Black Magician; but any man who consciously works and thinks for selfish ends may be said to be cultivating it.

Far commoner than the above are those waking states in which we are very intermittently, or not at all, *Self* conscious. There is still contact of a sort with Higher Manas, but the control from above is weak and infrequently exercised.

(*a*) The most characteristic form of this state is the condition known as daydream, in which the mind is wholly given over to phantasy, that is, occupies itself automatically in arranging and re-arranging fragmentary memories whether in the form of pictures or words. The deliberate encouragement and cultivation of this state is at the bottom of much of the psychism which is so rampant nowadays. It assimilates to, and may easily evolve into one of the mediumistic states referred to below.

(*b*) The great majority of men and women are obliged by their Karmic circumstances to employ themselves in earning a living at various tasks, more or less mechanically performed. When this is so, their mental condition while at work is one of daydream, but this is to some extent modified and rendered less harmful by

their attention being partly fixed on their jobs. We might perhaps call the state in question "semi-daydream." It will be noted that there is some safety in the performance of duty, even if only a mechanical task, undertaken from necessity, and without the sacrificial motive enjoined by the *Bhagavad Gita*.

Daydream, if cultivated, may develop into a state which may be called "waking automatism," in which contact between Higher and Lower Manas is more completely broken, and phantasy, entirely uncontrolled, occupies the latter. Automatic writing, planchette writing, etc., are phenomena of the state. Their products, which, it should be remembered, are re-arrangements of memories stored in, or available to, Lower Manas, will vary in quality as the minds of the automatists vary. Thus a person of good education, especially if used to literary work and in particular to fiction writing, may produce automatic script of some merit as regards literary form and consistency, although its basis is phantasy, and it is in no sense a revelation of new truth from without. It is worth noting that more than one of the best known psychic "revelators" have been novelists; *e.g.*, Miss Cummins of the "Scripts of Cleophas" has published novels; Anna Kingsford wrote "Dream Stories," and C. W. Leadbeater's first literary work took the form of spooky stories which appeared in "The Theosophist" in the late '80's.

Then there are those waking states in which Lower Manas becomes entirely *subject* to Kama, and is submerged in a flood of passion or emotion. Unless Higher Manas has already won at least some control over Lower, the "Voice of Conscience," which is its opposition to a passion inspired action, will be unheeded by Lower, and the contact between them will for the time be cut right off. These states may tentatively be subdivided as follows:

(*a*) The well known conditions in which the mind is controlled from below by anger, jealousy, lust, and so on.

(*b*) The condition in which the Lower Manas is, as it were, self hypnotised by the emotional desire to believe something which the power of discrimination, inherent in Buddhi-Manas, would reject. The effect of the self hypnotisation is to break the contact between Higher and Lower Manas, with the result that phantasy can, without any check, assume shape at the dictate of Kama. This state fulfills exactly the schoolboy's definition of faith, as being "belief in what you know isn't true."

(*c*) The condition in which apparently a ray from Buddhi falls direct upon Kama and arouses it to the sort of undiscriminating emotion of sympathy, under the influence of which much of our so-called charitable work is done. People in distress are "helped" without regard to their real needs; and gifts are "given out of place and season and to unworthy persons."

The normal functioning of the dreaming state is during the brief interval between deep sleep and waking. The subject is too large for any but the shortest reference here; but, broadly speaking, in dream, phantasy has the fullest play, and constructs its dramas out of one or more of the following elements: memories; the experiences of Higher Manas in deep sleep which sometimes, more or less vaguely, impress themselves on Lower Manas, usually in symbolic form; the sensations of the physical body, which are the genesis of most nightmares.

Dreams under the influence of drugs, which are like in kind but more intense and vivid than ordinary dreams.

Dreams in the hypnotic state, which arise out of suggestions made by the operator. Phantasy is usually, as in waking automatism, the *deus ex machina,* and produces sometimes impressive looking results. The late Mr. A. P. Sinnett, in the later part of his career, imagined that by hypnotism he could set free the subject's Higher Self from the trammels of the Lower, and send it out to bring him "messages from the Masters" and miscellaneous information from the ends of space and time; but actually only the reverse process could and did happen. By the paralysis of certain centres in hypnotism, Lower Manas is detached both from Higher and also from its normal contact with physical matters. It is thus in a position, without let or hindrance, to become a theatre in which phantasy can stage its dramas, which will be built up out of materials stored in memory, the suggestions of the operator supplying the outline of the plot. Mr. Sinnett and his subjects were acquainted with the teachings of H. P. B.; and those teachings were among the raw materials out of which their efforts constructed a series of distortions of Theosophy in which some doctrines were exaggerated, others minimized, absurd details were added, and many things were twisted out of shape and made ridiculous.

Inasmuch as sometimes, and to some extent, a hypnotised subject will resist a suggestion to do a thing which in his normal condition he would consider wrong, it may be assumed that Higher Manas, though cut off, is not very far away, vigilant, and aware.

A further subdivision of the dreaming state is mediumistic trance. Here again, although the subject is an enormous one, the briefest reference must suffice. In this state there is the most complete disconnection between Higher and Lower Manas; and the latter either becomes the field for the unrestricted play of phantasy, or actually falls under the control of outside entities. These are described in such works as "The Ocean of Theosophy," and "The

Key to Theosophy."

We know very little about the state of consciousness called deep sleep—merely that it exists, and is a necessary part of our daily life cycle. While it lasts, Lower Manas appears entirely to cease functioning. That Higher Manas is active and sometimes tries to carry the memory of its experiences through into the waking consciousness is proved by the symbolic dreams, referred to above. Occasionally, moreover, we wake up knowing the solution of some problem that we could not solve the day before; or we understand where previously we could not; or some trouble is seen in a new light and ceases to worry us.

In deep sleep, artificially induced, the conditions are probably similar to those of natural deep sleep, but there are no doubt specific differences, as to the details of which we have no information.

A SACRED CYCLE

The sacredness of the cycle of 4320, with additional cyphers, lies in the fact that the figures which compose it, taken separately or joined in various combinations, are each and all symbolical of the greatest mysteries in Nature. Indeed, whether one takes the 4 separately, or the 3 by itself, or the two together making 7, or again the three added together and yielding 9, all these numbers have their application in the most sacred and occult things, and record the workings of Nature in her eternally periodical phenomena. They are never erring, perpetually recurring numbers, unveiling, to him who studies the secrets of Nature, a truly divine System, an *intelligent* plan in Cosmogony, which results in natural cosmic divisions of times, seasons, invisible influences, astronomical phenomena, with their action and reaction on terrestrial and even moral nature; on birth, death, and growth, on health and disease. All these natural events are based and depend upon cyclical processes in the Kosmos itself, producing periodic agencies which, acting from without, affect the Earth and all that lives and breathes on it, from one end to the other of any Manvantara. Causes and effects are esoteric, exoteric, and *endexoteric,* so to say.—*S. D. Vol. II, pp. 73-4.*

SCIENCE AND THE SECRET DOCTRINE

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> . . . how much more logical to believe—as the Occultists do—that . . . many humanities, differing from our present mankind, as greatly as the one which will evolve millions of years hence will differ from our races, appeared but to disappear from the face of the earth, as our own will. Those primitive and far-distant humanities, having, as geologists think, left no tangible relics of themselves, are denied. All trace of them is swept away, and therefore they have never existed. Yet their relics—a very few of them, truly—are to be found, and they have to be discovered by geological research. . . .
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> When we speak, therefore . . . of men who inhabited this globe 18,000,000 years back, we have in mind neither the men of our present races, nor the present atmospheric laws, thermal conditions, etc. . . . Says Uriel to Enoch: ". . . Thou seest the Sun, Moon, and those which conduct the stars of heaven, *which cause all their operations,* seasons, and arrivals to return . . . *In the days of sinners* the years shall be shortened . . . everything done on Earth shall be subverted . . . the moon shall change its laws" . . . etc. (*Secret Doctrine,* 1888, I, 609).
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> . . . That man was *not the last member in the mammalian family,* but the first in *this Round,* is something that science will be forced to acknowledge one day . . .
>
> That man can be shown to have lived in the mid-Tertiary period, and in a geological age *when there did not yet exist one single specimen of the now known species of mammals,* is a statement that science *cannot* deny and which has now been proven by de Quatrefages. (*S. D.* II, 155).

YET for forty years science, if it did not deny, did succeed in burying that fact, so damaging to the materialistic cult; buried it until its embalmed but still sound remains were flung to high heaven by the flare of the series of bombs exploded in the scientific purlieus by Dr. Henry Fairfield Osborn, during 1927 and 1928.[1]

Dr. Osborn, one of the foremost American proponents of evolution, and once as firmly addicted to the "ape-man" theory as any of the orthodox, has of late years gradually diverged from the prevailing theories of the descent of man; diverged, not in the direction of a senile fall back into religion and special creation, as have some of his lesser confréres, but by means of a further carrying, a

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[1] *Science,* June 8, 1928; *Science News-Letter,* June 25, 1927; and *Science,* March 9, 1928. Public press in general.

deeper investigation, and a more thorough-going application, of the principles upon which the theories of human evolution rest.

Darwin's original doctrine taught that man originated from an ape or ape-like being in a "warm, forest-clad area;" holding that a "favorable" environment of this nature tended to the development of high capacity—the original "economic determinism." Dr. Osborn, on the other hand, upholds a theory substantiated by the commonest observation—that it is *hard* conditions which bring about ability; and he conceives of the semi-arid uplands of Central Asia as man's probable original habitat; Dr. James Barrell arrived at the same conclusion independently in 1917.

Darwin considered the origin of man to have been quite recent; that his whole life was Quaternary, measurable in a few thousands of years. Many factors, psychological and otherwise, contributed to the origination of this error. Geology and Paleontology bring the origin of the oldest known ape-form dangerously close to the beginning of that period; to set man's appearance back of it would not allow sufficient time for his development under the orthodox theory, and might even place his origin *back* of that of the ape-stocks. In turn, the scientific mind is attached to the "ape-man" ancestry for many reasons unsuspected by itself. Primarily, the whole doctrine of evolution was lent steam by the revolt against ecclesiastic arrogance, superstition, charlatanry, and dogmatism; emerging from centuries of oppression, it was natural that the scientific mind should eagerly seize upon that doctrine of man's origin most insulting and revolting to religion; that it should find a malicious satisfaction in setting an ape upon the throne once occupied by the grim gray-beard of Sinai. The similarity of the ape to man led to a deduction logical upon any grounds; and as the first few discoveries —too enthusiastically received and invented, many of them, like the *Pithecanthropus Erectus*—seemed to establish some links in a definite ladder of ascent, the whole theory assumed a mathematically symmetrical and logical aspect, peculiarly dear to the scientific mind, and not to be given up for anything more complex or anomalous without a bitter struggle.

As a connecting link between the cleaner type of scientific mind and the great masses, and the agent which fixed the dogma upon those masses, we must not overlook the pseudo-scientists. As there is, in this category, an insensible gradation from the minor Professor, not too scrupulous as to exact facts, avid for reputation, and seeking it through notoriety, down to the village oracle, each with

his own circle of influence, this has been a factor of maximum importance in the creation of the present-day popular idea about evolution.

The present war between Dr. Osborn and some of his contemporaries hinges upon the differing evidence presented by geology and by biology, the latter consisting of the "vestigial remains" and other similarities between man and ape. Dr. Osborn admits the latter, and in lack of any other explanation possible—to him—lays it to a common ancestor, the "Pro-Dawn-Man," of whom, however, no geological traces have been found. For the rest, he regards geological evidence as of validity superior to anatomical; holds that it is the only *positive* testimony, all else being circumstantial. It is upon that evidence that he enunciates the following:

> Meanwhile, the circumstantial evidence of geology and of geography is all in favor of the theory that the pro-man stock was well established in Oligocene time, now conservatively estimated at sixteen million years ago. At this time occurred the first *modernization* of the entire mammalian kingdom. So far as we can observe geologically, this modernization was due to the first great wave of aridity concurrent with the complete elevation of great continental plateaus, especially in central Asia and in the western region of North America. (*Science,* June 8, 1928).

The effect of the elevation and aridity mentioned, bears thus upon the "ape-ancestry" theory:

> It is not at all probable that the Primates—lemurs, North and South American monkeys and the hypothetic division of pro-man —were exempt from this compelling and fateful decision. Why was it postponed by the progressive progenitors of man when adopted by all the progressive elements in the remaining mammalian world? Why theoretically postpone this fateful decision on the part of our primate ancestors to Miocene or Pliocene time, as is still done by many conservative writers who continue to adhere to the abandoned conceptions of the period of Charles Darwin's speculation partly because of loyalty to him and reverence for his classic contribution to anthropology?

To reinforce Dr. Osborn's revolt, there has come to hand much evidence such as that contained in J. Reid Moir's *Antiquity of Man in East Anglia,*[2] according to which, upper Miocene animal remains have been found in the same deposits with hand-worked flints. The whole book is considered by Dr. Osborn to be a substantiation of his "Pro-Dawn-Man" theory.

Briefly, then, Dr. Osborn holds that man descended from an ancestor so far antedating the apes that there can be considered not

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[2]Reviewed by Dr. Osborn in *Science,* March 9, 1928.

very much more connection between the two than between man and any other animal; that the development of man required an inconceivably vaster period than has hitherto been thought possible, he having been established as human in mid-Tertiary times, estimated at 16,000,000 years ago; that his origin coincided with the elevation of the Central Asian plains, which at the same time brought about the "modernization" of the whole animal kingdom.

Now, all this is a foreshortened ghost or shadow of the Theosophical Doctrine; it lacks almost entirely by way of incompleteness; and a short recital of the ancient system proves it.

Begin the Theosophical Chronology from the last great Race which has appeared; this will then correspond to the "mankind" of Prof. Osborn. This stock, the *Secret Doctrine* teaches, was descended from *immigrants* into Central Asia; immigrants from the sunken continent of Atlantis, whose submersion occurred in mid-tertiary times, and corresponded with this same Asian and American elevation of which Dr. Osborn speaks. This is definitely dealt with in the *Secret Doctrine;* and at the time of the great cataclysm, this race already had a million years of independent existence. The *Secret Doctrine* remarks that no one knows how old it was from its origin; and it may well be that the beginnings of it lay very far back; 16,000,000 years, however, is too much; but as civilized man in Central Asia dates back not more than 4,000,000 to 5,000,000 years, Dr. Osborn's "Pro-Dawn-Man" has to be looked for elsewhere; and he will be found on no land now above the sea. He is the Lemurian, the Race of the Secondary Period, who at one and the same time gave rise to the ancestor of the ape—through a union possible because the life-currents had not then been far enough separated to prevent crossing—and the Atlantean. And the latter survived, on the fragments of his continent, down to the days of the Cro-Magnon, and lived to be ancestor of the first Mediterranean races, as well as of the earlier Central Asian Aryan.

This "modernization" of the animals, which Dr. Osborn speaks of, is one of the most striking of all his points. The placental mammals appear in the Tertiary period, which thus makes them almost contemporary with man himself as viewed by Dr. Osborn; thus H. P. B. and de Quatrefages are vindicated in a breath. The marsupials preceded the placentals, and the reptiles the former. Dr. Osborn establishes the connection between the rise of the modern animals and that of man; *but there is the same kind of connection between the still earlier mammals and the still earlier man.* The reptiles, inherited from a previous evolutionary period of the whole

globe, lived with the Third Race, the Lemurian, until the latter became bi-sexual; then arose the first mammals. The placental mammals followed the development of the Atlantean race, and their *modernization* took place, agreeably to Dr. Osborn's deductions, with the rise of the Aryan—which he takes for the first human.

Dr. Osborn is now faced with two formidable obstacles; the opposition of Sir Arthur Keith's school,[3] which pins its faith upon an ape-origin upon biological similarity; and the sheer blank wall opposed to his understanding by the hard-and-fast theory of a material origin for humanity. The former he has effective, though incomplete, means of conquering, as foreshadowed by him thus:

> This concludes the seventh address which I have devoted to this absorbing subject. In the succeeding or eighth address I shall continue the attack and try to demonstrate that while the anatomical and embryological evidence for the *kinship* of the apes to man is overwhelming, the same evidence, when closely analyzed and subjected to conditions of modern principles of phylogeny discovered since Darwin's time, compels us to replace the apeman hypothesis by the new pro-Dawn Man theory. (*Science,* June 8, 1928).

For the latter, however, and for the *complete* elucidation of the former, nothing whatsoever will suffice—save the Theosophical doctrine, which is not ripe for scientific acceptance by decades yet.

Materialists in science hold that matter is dead; inanimate. Life is the action, obscure but nevertheless chemical, evolving by mechanical action out of some primordial "happen-chance;" and all living forms developed from a single ancestry originated in one point of space; there is no particular foreseen plan, but merely the endless adaptation and balancing of forces internal and external, which has brought about the universal appearance of design.

Theosophy teaches that there is nothing inanimate; there is nothing unconscious, however much the degrees of intelligence may vary. It teaches that it is just as natural for all of life everywhere to gravitate into moving forms as for the flame to fly upward. And so far from the universe being without design, there is no form whatsoever which can be other than the planned creation of intelligence, forms changing in accordance with the evolving intelligence within.

Theosophy teaches that matter everywhere, according to its degree, is capable of following certain patterns set for it, which it *must* follow because according to its nature it must act, and act along *some* direction. It teaches that, so far from visible matter

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[3]Press of Sept. 1, 1927.

being eternal and unchangeable, it is the evanescent appearance of an inner being which *is* permanent; an inner being where resides intelligence, its *memory of the past,* upon which alone depends the possibility of an evolution of any notable complexity. It teaches that the whole of a world evolution is a periodic phenomenon, the visible anon appearing, anon vanishing, while the reality retains the collective experience gained to be put to use in each subsequent awakening.

Thus man, with or without a body, ever exists, growing; it is his real being which little by little takes on form and substance as the growingly complex action of a new evolution generates matter fit to clothe him with. It is he, the self-conscious focus of a world intelligence, whose hidden forces and unconscious powers are drawn from all the kingdoms, and in turn go forth and guide, influence those kingdoms, creating through the ages unconsciously to himself the animal forms and dispositions. It is in him, a complex meeting-place of the life and experience of all things, that the powers of nature find their common rallying-place; in his body, his mind, and his soul, that they store the archetypes which represent their accomplishment of evolution. There can be no species possessed of organs for which patterns are not in man, or have not in the past been in him. It is through him that all life seeks, and must find, self-realization, however his form and temper may vary through the ages. And it is dependent upon the exercise of his self-conscious will, *what kind* of realization that shall be; whether he shall forever be buffeting back these lives to lower roads than those from which they came—as half of civilized men do—or whether he shall be for them the Way, himself their redeemer unto the life of self-perception in distant ages. Even as he is the road to salvation for them, so also are they the reins by which he has it in hand to control all nature; they, the invisible forces of all life, who pass through his being night and day, in streams invisible but more powerful by far than the violent potency which hums through the most powerful dynamo ever built. Knowing this, man is on the way to all knowledge, for he is one with all life; he is moving toward all power, for all power is *life.*

Find the ancestor of the ape? Yes; in man. But find the ancestor of man? Never in all this physical world, for he does not exist there; he was invisibly one with the very beginnings. But to find the lost civilizations of periods long before the first ancestor of man is thought to have existed; to find man, not only no lower, but in many cases higher than now, back through the overlying masses to

the very backbone of earth—this is not only possible, but will come; and *pari passu* with it, as the snarling form of the beast-ancestor retires through the hinter-lands of the mind, so the modern beast will recede from the soul, leaving it at last a clear mirror of nature in which he will know himself, his own origin, his own divinity.

Origin of Religions

It is from this Wisdom-Religion that all the various individual "Religions" (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall not call them religions—which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are of divine, because natural and true origin; aye—Mazdeism, Brahmanism, Buddhism as much as Christianity. It is the dogmas and human element in the latter which led directly to modern Spiritualism.—*H. P. B. (Lucifer, Vol. III, pp. 182-3).*

DUTY—AND ASCETICISM*

THE world is inclined—at least in this Kali Yuga (the Dark Age)—always to begin at the wrong end of anything and direct all its faculties to the perception of effects and not of their causes. So the ideas of "renunciation," "asceticism" and of the "true feeling of universal Brotherhood" (of "mercy," as I call it, in accordance with South Indian Ethics), all of which are compatible with Gnanis, or the most exalted of Mahatmas, all these have come to be recognized by all our Theosophists, in general, as *the means* of progress for a beginner; while the real means of progress for us mortals—duties to our own families and to our own nation, or "kindness" and "patriotism" in the highest and ethical sense of the terms—are discarded. Ramaswamier rushed off into Sikkhim to try and find Master, and met someone who told him to go back *and do his duty*. That is all any of us can do; often we do not know our duty, but that too is our own fault; it is a Karmic disability.

Duty and the final imperative—the "what ought I to do"—comes in here and becomes a part of the process. The actions to be performed are not any and every one. We are not to go on heedlessly and indiscriminately doing everything that is suggested. We must discover what actions ought to be performed by us and do them for that reason and not because of some result we expect to follow. It is not that you must rush madly or boldly out *to do, to do*. Do what you find to do. Desire ardently to do it, and even when you shall not have succeeded in carrying anything out but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of. Then rejoice that another had been so fortunate as to make such meritorious Karma.

So I would point out to you the only royal road, the one vehicle. Do all those acts, physical, mental, moral, for the reason that they must be done, instantly resigning all interest in them, offering them up upon the altar. What altar? Why, the great spiritual altar, which is, if one desires it, in the heart. Yet still use earthly discrimination, prudence, and wisdom.

The very first step towards being positive and self-centered is

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*Excerpted from the writings of Wm. Q. Judge.

in the cheerful performance of duty. Try to take pleasure in doing what is your duty, and especially in the *little* duties of life. When doing any duty put your whole heart into it. There is much in this life that is bright if we would only open our eyes to it. If we recognize this then we can bear the troubles that come to us calmly and patiently, for we know that they will pass away. All help you extend to any other soul is help to yourself. It is our duty to help all, and we must begin on those nearest to us, for to run abroad to souls we might possibly help we again forsake our present duty. It is better to die in our own duty, however mean, than to try another one. However, our duty is to never consider our ability, but to do what comes to be done in whatever way we can, no matter how inadequate the work appears to others. When we stop to consider our weakness, we think, by comparison, of how another would do it. Our only *right is in the act itself*. The consequences are in the great Brahm.

H. P. B. On Duty

. . . our philosophy teaches us that the object of doing our duties to all men and to ourselves the last, is not the attainment of personal happiness, but of the happiness of others; the fulfilment of right for the sake of right, not for what it may bring us. Happiness, or rather contentment, may indeed follow the performance of duty, but is not and must not be the motive for it . . . The ethics of Christianity are grand, no doubt; but as undeniably they are not new, and have originated as "Pagan" duties . . . Duty is that which *is due* to Humanity, to our fellow-men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of *duty* . . . Those who practise their duty towards all, and for duty's own sake, are few; and fewer still are those who perform that duty, remaining content with the satisfaction of their own secret consciousness. . . . Finally: if you ask me how we understand Theosophical duty practically and in view of Karma, I may answer you that our duty is to drink without a murmur to the last drop, whatever contents the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on *others,* and to be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving some one else of it.—*Key to Theosophy,* 180-2.

PERSIAN ZOROASTRIANISM AND RUSSIAN VANDALISM*

By H. P. Blavatsky

FEW persons are capable of appreciating the truly beautiful and esthetic; fewer still of revering those monumental relics of bygone ages, which prove that even in the remotest epochs mankind worshipped a Supreme Power, and people were moved to express their abstract conceptions in works which should defy the ravages of Time. The Vandals—whether Slavic Wends, or some barbarous nation of Germanic race—came at all events from the North. A recent occurrence is calculated to make us regret that Justinian did not destroy them all; for it appears that there are still in the North worthy scions left of those terrible destroyers of monuments of arts and sciences, in the persons of certain Russian merchants who have just perpetrated an act of inexcusable vandalism. According to the late Russian papers, the Moscow arch-millionaire, Kokoref, with his Tiflis partner the American Croesus, Mirzoef, is desecrating and apparently about to totally destroy perhaps the oldest relic in the world of Zoroastrianism—the "Attesh-Gag" of Baku.[1]

Few foreigners, and perhaps as few Russians, know anything of this venerable sanctuary of the Fire-worshippers around the Caspian Sea. About twenty versts from the small town of Baku in the valley of Absharon in Russian Georgia, and among the barren, desolated steppes of the shores of the Caspian, there stands—alas! rather stood, but a few months ago—a strange structure, something between a mediæval Cathedral and a fortified castle. It was built in unknown ages, and by builders as unknown. Over an area of somewhat more than a square mile, a tract known as the "Fiery Field," upon which the structure stands, if one but digs from two to three inches into the sandy earth, and applies a lighted match, a jet of fire will stream up, as if from a spout.[2] The "Guebre Temple," as the building is sometimes termed, is carved out of one solid rock. It comprises an enormous square enclosed by crenelated walls, and at the centre of the square, a high tower also rectangular resting

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*This article was printed by H. P. Blavatsky in *The Theosophist* for October, 1879.

[1]Attesh-Kudda also.

[2]A bluish flame is seen to arise there, but this fire does not consume, "and if a person finds himself in the middle of it, he is not sensible of any warmth."—See Kinneir's *Persia,* page 35.

upon four gigantic pillars. The latter were pierced vertically down to the bed-rock and the cavities were continued up to the battlements where they opened out into the atmosphere; thus forming continuous tubes through which the inflammable gas stored up in the heart of the mother rock were conducted to the top of the tower. This tower has been for centuries a shrine of the fire-worshippers and bears the symbolical representation of the trident—called *teersoot.* All around the interior face of the external wall, are excavated the cells, about twenty in number, which served as habitations for past generations of Zoroastrian recluses. Under the supervision of a High Mobed, here, in the silence of their isolated cloisters, they studied the Avesta, the Vendidad, the Yacna—especially the latter, it seems, as the rocky walls of the cells are inscribed with a greater number of quotations from the sacred songs. Under the tower-altar, three huge bells were hung. A legend says that they were miraculously produced by a holy traveller, in the tenth century during the Mussulman persecution, to warn the faithful of the approach of the enemy. But a few weeks ago, and the tall tower-altar was yet ablaze with the same flame that local tradition affirms had been kindled thirty centuries ago. At the horizontal orifices in the four hollow pillars burned four perpetual fires, fed uninterruptedly from the inexhaustible subterranean reservoir. From every merlon on the walls, as well as from every embrasure flashed forth a radiant light, like so many tongues of fire; and even the large porch overhanging the main entrance was encircled by a garland of fiery stars, the lambent lights shooting forth from smaller and narrower orifices. It was amid these impressive surroundings, that the Guebre recluses used to send up their daily prayers, meeting under the open tower-altar; every face reverentially turned toward the setting sun, as they united their voices in a parting evening hymn. And as the luminary—the "Eye of Ahura-mazda"—sank lower and lower down the horizon, their voices grew lower and softer, until the chant sounded like a plaintive and subdued murmur . . . A last flash—and the sun is gone; and, as darkness follows daylight almost suddenly in these regions, the departure of the Deity's symbol was the signal for a general illumination, unrivalled even by the greatest fire-works at regal festivals. The whole field seemed nightly like one blazing prairie. . . .

Till about 1840, "Attesh-Gag" was the chief rendezvous for all the Fire-worshippers of Persia. Thousands of pilgrims came and went; for no true Guebre could die happy unless he had performed

the sacred pilgrimage at least once during his life-time. A traveller—Koch—who visited the cloister about that time, found in it but five Zoroastrians, with their pupils. In 1878, about fourteen months ago, a lady of Tiflis, who visited the Attesh-Gag, mentioned in a private letter that she found there but one solitary hermit, who emerges from his cell but to meet the rising and salute the departing sun. And now, hardly a year later, we find in the papers that Messrs. Kokoref and Co., are busy erecting on the Fiery Field enormous buildings for the refining of petroleum! All the cells but the one occupied by the poor old hermit, half ruined and dirty beyond all expression, are inhabited by the firm's workmen; the altar over which blazed the sacred flame, is now piled high with rubbish, mortar and mud, and the flame itself turned off in another direction. The bells are now, during the periodical visits of a Russian priest, taken down and suspended in the porch of the superintendent's house; heathen relics being as usual used—though abused—by the religion which supplants the previous worship. And, all looks like the abomination of desolation. . . . "It is a matter of surprise to me," writes a Baku correspondent in the *St. Petersburg Vjedomosti,* who was the first to send the unwelcome news, "that the trident, the sacred *teersoot* itself, has not as yet been put to some appropriate use in the new firm's kitchen. . . . ! Is it then so absolutely necessary that the millionaire Kokoref should desecrate the Zoroastrian cloister, which occupies such a trifling compound in comparison to the space allotted to his manufactories and stores? And shall such a remarkable relic of antiquity be sacrificed to commercial greediness which can after all neither lose nor gain one single rouble by destroying it?"

It must apparently, since Messrs. Kokoref and Co., have leased the whole field from the Government, and the latter seems to feel quite indifferent over this idiotic and useless Vandalism. It is now more than twenty years since the writer visited for the last time Attesh-Gag. In those days besides a small group of recluses it had the visits of many pilgrims. And since it is more than likely that ten years hence, people will hear no more of it, I may just as well give a few more details of its history. Our Parsee friends will, I am sure, feel an interest in a few legends gathered by me on the spot.

There seems to be indeed a veil drawn over the origin of Attesh-Gag. Historical data are scarce and contradictory. With the exception of some old Armenian Chronicles which mention it incidentally as having existed before Christianity was brought into the

country by Saint Nina during the third century*, there is no other mention of it anywhere else so far as I know.

Tradition informs us,—how far correctly is not for me to decide—that long before Zarathustra, the people, who now are called in contempt, by the Mussulmans and Christians, "Guebres," and, who term themselves "Behedin" (followers of the true faith) recognized Mithra, the Mediator, as their sole and highest God,—who included within himself all the good as well as the bad gods. Mithra representing the two natures of Ormazd and Ahriman combined, the people *feared* him, whereas, they would have had no need of fearing, but only of loving and reverencing him as Ahura-Mazda, were Mithra without the Ahriman element in him.

One day as the god, disguised as a shepherd, was wandering about the earth, he came to Baku, then a dreary, deserted sea-shore,

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*Though St. Nina appeared in Georgia in the third, it is not before the fifth century that the idolatrous *Grouzines* were converted to Christianity by the thirteen Syrian Fathers. They came under the leadership of both St. Anthony and St. John of Zedadzene, —so called, because he is alleged to have travelled to the Caucasian regions on purpose to fight and conquer the chief idol *Zeda!* And thus, while,—as incontrovertible proof of the existence of both,—the opulent tresses of the black hair of St. Nina are being preserved to this day as relics, in Zion Cathedral at Tiflis—the thaumaturgic John has immortalized his name still more. *Zeda,* who was the Baal of the Trans-Caucasus, had children sacrificed to him, as the legend tells us, on the top of the Zedadzene mount, about 18 versts from Tiflis. It is there that the Saint defied the idol, or rather Satan under the guise of a stone statue—to single combat, and *miraculously* conquered him; *i. e.,* threw down, and trampled upon the idol. But he did not stop there in the exhibition of his powers. The mountain peak is of an immense height, and being only a barren rock at its top, spring water is nowhere to be found on its summit. But in commemoration of his triumph, the Saint had a spring appear at the very bottom of the deep, and—as people assert—a fathomless well, dug down into the very bowels of the mountain, and the gaping mouth of which was situated near the altar of the god Zeda, just in the centre of his temple. It was into this opening that the limbs of the murdered infants were cast down after the sacrifice. The miraculous spring, however, was soon dried up, and for many centuries there appeared no water. But, when Christianity was firmly established, the water began re-appearing on the 7th day of every May, and continues to do so till the present time. Strange to say, this fact does not pertain to the domain of legend, but is one that has provoked an intense curiosity even among men of science, such as the eminent geologist, Dr. Abich, who resided for years at Tiflis. Thousands upon thousands proceed yearly upon pilgrimage to Zedadzene on the seventh of May; and all witness the "miracle." From early morning, water is heard bubbling down at the rocky bottom of the well; and, as noon approaches, the parched-up walls of the mouth become moist, and clear cold sparkling water seems to come out from every porosity of the rock; it rises higher and higher, bubbles, increases, until at last having reached to the very brim, it suddenly stops, and a prolonged shout of triumphant joy bursts from the fanatical crowd. This cry seems to shake like a sudden discharge of artillery the very depths of the mountain and awaken the echo for miles around. Every one hurries to fill a vessel with the miraculous water. There are necks wrung and heads broken on that day at Zedadzene, but every one who survives carries home a provision of the crystal fluid. Toward evening the water begins decreasing as mysteriously as it had appeared, and at midnight the well is again perfectly dry. Not a drop of water, nor a trace of any spring, could be found by the engineers and geologists bent upon discovering the "trick." For a whole year, the sanctuary remains deserted, and there is not even a janitor to watch the poor shrine. The geologists have declared that the soil of the mountain precludes the possibility of having springs concealed in it. Who will explain the puzzle?

and found an old devotee of his quarrelling with his wife. Upon this barren spot wood was scarce, and she would not give up a certain portion of her stock of cooking fuel to be burned upon the altar. So the Ahriman element was aroused in the god and, striking the stingy old woman, he changed her into a gigantic rock. Then, the Ahura-Mazda element prevailing, he, to console the bereaved widower, promised that neither he, nor his descendants, should ever need fuel any more, for he would provide such a supply as should last till the end of time. So he struck the rock again and then struck the ground for miles around, and the earth and the calcareous soil of the Caspian shores were filled up to the brim with naphtha. To commemorate the happy event, the old devotee assembled all the youths of the neighbourhood and set himself to excavating the rock—which was all that remained of his ex-wife. He cut the battlemented walls, and fashioned the altar and the four pillars, hollowing them all to allow the gases to rise up and escape through the top of the merlons. The god Mithra upon seeing the work ended, sent a lightning flash, which set ablaze the fire upon the altar, and lit up every merlon upon the walls. Then, in order that it should burn the brighter, he called forth the four winds and ordered them to blow the flame in every direction. To this day, Baku is known under its primitive name of "Baadéy-kubá," which means literally the gathering of winds.

The other legend, which is but a continuation of the above, runs thus: For countless ages, the devotees of Mithra worshipped at his shrines, until Zarathustra, descending from heaven in the shape of a "Golden Star," transformed himself into a man, and began teaching a new doctrine. He sung the praises of the One but Triple god, —the supreme Eternal, the incomprehensible essence "Zervana-Akerene," which emanating from itself "Primeval Light," the latter in its turn produced Ahura-Mazda. But this process required that the "Primeval One" should previously absorb in itself all the light from the fiery Mithra, and thus left the poor god despoiled of all his brightness. Losing his right of undivided supremacy, Mithra, in despair, and instigated by his Ahrimanian nature, annihilated himself for the time being, leaving Ahriman alone, to fight out his quarrel with Ormazd, the best way be could. Hence, the prevailing Duality in nature since that time until Mithra returns; for he promised to his faithful devotees to come back some day. Only since then, a series of calamities fell upon the Fire-worshippers. The last of these was the invasion of their country by the Moslems in the 7th century, when these fanatics commenced most cruel persecutions against the Behedin. Driven away from every quarter, the Guebres found

refuge but in the province of Kerman, and in the city of Yezd. Then followed heresies. Many of the Zoroastrians abandoning the faith of their forefathers, became Moslems; others, in their unquenchable hatred for the new rulers, joined the ferocious Koords and became devil, as well as fire-worshippers. These are the Yezids. The whole religion of these strange sectarians,—with the exception of a few who have more weird rites, which are a secret to all but to themselves—consists in the following. As soon as the morning sun appears, they place their two thumbs crosswise one upon the other, kiss the symbol, and touch with them their brow in reverential silence. Then they salute the sun and turn back into their tents. They believe in the power of the Devil, dread it, and propitiate the "fallen angel" by every means; getting very angry whenever they hear him spoken of disrespectfully by either a Mussulman or a Christian. Murders have been committed by them on account of such irreverent talk, but people have become more prudent of late.

With the exception of the Bombay community of Parsees, Fire-worshippers are, then, to be found but in the two places before mentioned, and scattered around Baku. In Persia some years ago, according to statistics they numbered about 100,000 men;* I doubt, though, whether their religion has been preserved as pure as even that of the Gujaráthi Parsees, adulterated as is the latter by the errors and carelessness of generations of uneducated Mobeds. And yet, as is the case of their Bombay brethren, who are considered by all the travellers as well as Anglo-Indians, as the most intelligent, industrious and well-behaved community of the native races, the fire-worshippers of Kerman and Yezd bear a very high character among the Persians, as well as among the Russians of Baku. Uncouth and crafty some of them have become, owing to long centuries of persecution and spoliation; but the unanimous testimony is in their favour and they are spoken of as a virtuous, highly moral, and industrious population. "As good as the word of a Guebre" is a common saying among the Koords, who repeat it without being in the least conscious of the self-condemnation contained in it.

I cannot close without expressing my astonishment at the utter ignorance as to their religions, which seems to prevail in Russia even

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*Mr. Grattan Geary in his recent highly valuable and interesting work "Through Asiatic Turkey" (London, Sampson Law & Co.) remarks of the Guebres of Yezd—"it is said that there are only 5,000 of them all told." But as his information was gleaned while travelling rapidly through the country, he was apparently misinformed in this instance. Perhaps, it was meant to convey the idea to him that there were but 5,000 in and about Yezd at the time of his visit. It is the habit of this people to scatter themselves all over the country in the commencement of the summer season in search of work.

among the journalists. One of them speaks of the Guebres, in the article of the *St. Petersburg Vjedemosti* above referred to, as of a sect of Hindu idolaters, in whose prayers the name of Brahma is constantly invoked. To add to the importance of this historical item Alexandre Dumas (senior) is quoted, as mentioning in his work *Travels in the Caucasus* that during his visit to Attesh-Gag, he found in one of the cells of the Zoroastrian cloister "two Hindu idols"!! Without forgetting the charitable dictum: *De mortuus nil nisi bonum,* we cannot refrain from reminding the correspondent of our esteemed contemporary of a fact which no reader of the novels of the brilliant French writer ought to be ignorant of; namely, that for the variety and inexhaustible stock of *historical facts,* evolved out of the abysmal depths of his own consciousness, even the immortal Baron Münchausen was hardly his equal. The sensational narrative of his tiger-hunting in Mingrelia, where, since the days of Noah, there never was a tiger, is yet fresh in the memory of his readers.

THE PURVIEW OF THEOSOPHY

Tearing off with no uncertain hand the thick veil of dead-letter with which every old religious scriptures were cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws—the only *exact* science—it demonstrates to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery tale.—*H. P. B. (Lucifer Vol. III, p. 181).*

. . . the assertion that "Theosophy is not *a* Religion," by no means excludes the fact that "Theosophy *is* Religion" itself. A Religion in the true and only correct sense, is a bond uniting men together—not a particular set of dogmas and beliefs. Now Religion, *per se,* in its widest meaning is that which binds not only *all* MEN, but also *all* BEINGS and all *things* in the entire Universe into one grand whole. This is our theosophical definition of religion; but the same definition changes again with every creed and country, and no two Christians even regard it alike.—*H. P. B. (Lucifer, Vol. III, p. 178).*

YOUTH-COMPANIONS

Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

"ANNE," said Marjory, "we have been having some grand arguments at home lately. It has been a question of to have or not to have the conventional merry Christmas. We have decided to reform."

"What is the conventional merry Christmas?" asked Anne.

"Oh, you know the kind—days spent in fixing candies, mince-meat, plum puddings and cookies—a hectic rush to get your last minute shopping done, and then you feel you haven't the right things for the right people—Christmas eve, a nightmare with last minute decorating, together with wrapping presents and trimming the tree. You tumble into bed about one A. M. too dead to care if it *is* Christmas, and at five, or maybe it is four-thirty, the youngsters wake you, demanding to see their presents."

"Enough!" laughed Anne. "I think a reform is needed. Who suggested it?"

"Father started it, although I will wager that he and Mother had discussed it beforehand. The other evening, like a bolt from the blue, he let drop this bit of information at the dinner table, 'Children, we are going to have a reform in this Christmas business.'

"Mother kept on eating, but she looked too innocent for complete ignorance. Sue was doubtful, though always ready to defend any lead that Dad might take. Donald, however, was frankly skeptical and demanded, 'Why?' Father plunged into details. 'We have been having too much, spending too much. There is a needless amount of excitement and fuss. We are going to cut it—try a quiet Christmas for a change.'

" 'Heck! Who *wants* a quiet Christmas?' exploded Donald.

" 'How will we go about reforming?' questioned Sue.

"Father was weak here. He looked hopefully, but vainly, at Mother. No help was forthcoming as evidently he had been delegated to break the news to the family. 'Well,' he essayed, 'you got too many presents last year. We will not have so many this Christmas.'

" 'Aw, no, Dad,' protested Donald. 'We never get too many. I need a lot of things. What is a fellow to do if he can't depend on Christmas? I want a new bat, a new bicycle, and some tennis

balls. My racket needs restringing. I want boxing gloves and fencing foils. I want . . .'

" 'Yes,' interrupted Sue sarcastically, 'you would make a fine "I WANT" for the Christmas play. Why don't you volunteer your services?'

" 'I wasn't talking to you, Sue,' was Donald's peppy rejoinder. Father, gathering up his dignity, was about to declare the usual ultimatum that if Donald could not behave like a gentleman he would kindly, etc., when Mother asked, 'What is Christmas for?'

" 'Good times!' This from Sue.

" 'Donald said that it was vacation and presents, while I remarked that it was a time for replenishing one's stock of hosiery and—Mother gave me a look which implied that she had expected something a little more Theosophical from me, 'Is that *really* it?'

" 'Well, it has deteriorated into that,' I defended.

" 'That is the Christianized version of it,' said Sue.

" 'We have sort of lost the real spirit of Christmas, haven't we Mother?' asked Donald.

" 'Yes, son.'

" 'What *is* the real Christmas spirit?'

"Mother laughed. 'That is what I want you to tell me. You think it over. Now, let us wash dishes!' That, Anne, is one of the nice things about Mother. She never lectures and she does not do your thinking for you. She makes you work things out for yourself.

"Why is it, Anne," continued Marjory, "that we so often say and do the wrong thing when we know the right? I knew just as well what Christmas is really for, but I didn't say it. I seem to take a positive delight in contradicting."

"I do it too," said Anne thoughtfully, "although I try not to. If we know what is right and do the opposite, isn't there a danger of losing our sense of discriminating between right and wrong? I always think of the Gita with its 'from loss of discrimination loss of all.' "

Marjory laughed. "That *has* a fatal ring to it. But, seriously, Anne, we have been trying to decide what is the real spirit of Christmas. Donald concluded that it is a time for getting a firmer grip on the meaning of the higher Self. The sun turning toward the earth once more revitalizes nature, so why not revitalize our higher natures? That lets selfishness out, so poor Don is not so much between the devil and the deep as between I WANT and living to benefit mankind. As for Sue, she is worried about her particular

stream of thought. You know where it says in the Ocean that 'the sum total of thoughts underlying all the acts of the life-time will be of one character in general'—well, Sue is planning serious alterations in hers. So am I, for that matter. As Sue said, you can apply that verse 'Act for and as the Self' in two ways. I can be myself or the Self in all. Myself *is* the self in all, but you would not know it at times."

"What are the final conclusions of the Christmas reformers?" questioned Anne with interest.

"A *live* Christmas-tree that can be planted in the yard, and less to eat (which eliminates indigestion and accompanying woes, also January fasting). We are going to have fewer presents so we can enjoy the one we get. But most of all, we want to try to make the Christmas spirit last throughout the whole year. And *that* is some job! What do you think of our reforms, Anne?"

"Not a bit bad," conceded Anne. "I think I will go home and spring them on *my* family."

The Bhagavad-Gita On Gifts

". . . that austerity which is practiced with hypocrisy, for the sake of obtaining respect for oneself or for fame or favor, and which is uncertain and belonging wholly to this world, is of the quality of *rajas* (passion). Those austerities which are practiced merely by wounding oneself or from a false judgment or for the hurting of another are of the quality of *tamas* (darkness). Those gifts which are bestowed at the proper time to the proper person, and by men who are not desirous of a return, are of the *sattva* quality, good and of the nature of truth. But that gift which is given with the expectation of a return from the beneficiary or with a view to spiritual benefit flowing therefrom or with reluctance, is of the *rajas* quality, bad and partaketh of untruth. Gifts given out of place and season and to unworthy persons, without proper attention and scornfully, are of the *tamas* quality, wholly bad and of the nature of darkness."—Chapter XVII.

"INTELLIGENCE IN MATTER"

QUESTION—I have always understood, according to the *Secret Doctrine,* that *Kama* is "the irrational brute energy in matter;" but your explanation of my previous question says that *Kama* is "the intelligence" in matter.* How reconcile?

Answer—Do you not think we should be careful not to draw too fine a point, or perhaps one would better say, draw too sharp a line, between words whose meanings merge into each other? If Spirit is a state and form of Life, and if matter is also a state and form of Life, and if Intelligence is one and indivisible, it follows that "mind" exists in varying degrees everywhere in everything. There must be intelligence in matter as well as in Spirit, and it is intelligence which directs or misdirects the powers of Soul or Self. Mr. Crosbie once called Will the force of *Spirit* in action. By analogy then, Kama would be the force of *matter* in action. Kama in nature other than man is an energy rather than a principle, and although all nature below man has intelligence, that intelligence is "irrational," or "brute," or "animal," and so H. P. B. speaks of it in those very terms, whereas her use of the phrase "intelligent Soul" or "cosmic consciousness," is used in antithesis to "brute energy inherent in matter," and so must refer to the intelligence which is variously called *Maha Buddhi* or *Mahat,* and in man, Higher Manas, or *Buddhi Manas.* It is precisely our failure to use our "intelligent Soul" to guide and direct our "irrational Soul" that is the chief breeder of the bad Karma of mankind.

Again, Manas is stimulated to higher desire by contact with the three qualities of matter: Manas is dual. It has its rational or noetic and also its psychic or Kamic affinities; in other words, Manas, or the reincarnating Ego, is *between* two opposites. The vision of matter is single—possession for self. The vision of Spirit is also single—Self-possession. How do we learn? Is it not by contrast? In matter pure and simple there is no contrast because its nature is single. Equally in Spirit pure and simple there is no contrast because its nature also is single. All *individual* evolution must, therefore, be Manasic. Seeing the higher and the lower, expe-riencing the "three qualities" and also their transitory nature, we aspire to that which is permanent and it is this aspiration which is the "desire for union with the Supreme Spirit." Quite true the

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*See November issue, page 34.

impulse to action in matter and from matter comes originally from Spirit—"source of all forces," but it is not recognized as such. In Spirit alone there is no progress possible because there is no contrast. In matter alone there is no progress because there also is no contrast. Both spiritual and intellectual evolution then depend upon Manas, which, in the highest sense, is, in the words of the *Bhagavad Gita,* "Spirit *invested* with matter." Quite true the qualities of nature alone could only produce the desire for separate existence. Desires are stated in the teachings to be "self-reproductive," that is, they merely endlessly reproduce themselves. The lower cannot produce the higher, but "matter" has its degrees as well as Spirit. Kama is the highest intelligence in matter, and it is the self-reproductive power, or energy, of Kama which energizes all the static forms of life below the Kamic level. Putting it in terms of the three qualities, Tamas would forever remain Tamas were it not for the energy of Rajas, but equally, Rajas would forever reproduce itself and remain Rajas were it not for the presence of Sattva. The very word "quality" implies a source for that quality. The light which comes from the moon is a quality. Its source is the sun. Moonlight is, therefore, qualified sunlight. So the quality Sattva—the luminosity of matter—is in fact Daivi-Prakriti, the light of Spirit *reflected* in the highest forms of matter. Our personal self-consciousness is exactly such a reflection—the Ahankara of the Seventh *Gita.* It is well to bear in mind that whatever may be the principle, or power, or state, or form, or quality, one and all they are manifestations of Life. The Life does not change but it exhibits the inherent capacities of Life *seriatim* in the individual life, as these inherent characteristics, or qualities, are aroused in the lower by the higher, until finally the lower Life awakes to the consciousness of its Self and from then on the inherent potentialities of all Life have to be manifested by the individual "through self-induced and self-devised efforts."

We seldom realize that what was true in the past must of necessity be also true in the present. Unconsciously to ourselves we are inclined to regard nature as something which *was* created, whereas the process of creation is as continuous as the process of destruction, regeneration, or preservation. We are ourselves with every motion of our consciousness, waking up Manas on all the four planes of matter. Our every use of matter is an experience by us of the "three qualities," but we cannot contact matter on any plane without the reverse being true, that is, matter contacts us and so derives from our use of it the impulse towards a higher life. Incarnation is a

descent for us, but it is an ascent for matter on all the planes which we contact. Mr. Judge uses the words "combination, amalgamation, precipitation and separation." Well, can we not see from that, as well as from page 268 of the First Volume of *The Secret Doctrine* that the whole of evolution is in fact the process of the participation of Souls? The highest reap from the contact with the lowest. Must not also the lowest reap from contact with the highest? What is that reaping but evolution in its three degrees, physical, intellectual and spiritual? The long, long, cycle of "metempsychoses and reincarnations" of higher beings in forms created by and constructed of the lower beings will, at the end of this period of evolution, have raised multitudes of those lower beings to the level where they will become the "Lunar Pitris of the next Manvantara." Remember what Mr. Judge says: that "the flesh of our bodies will some day become self-conscious Thinkers." This is but to repeat what H. P. B. wrote in the "Summing Up," pages, 275 and 277, that "every so-called 'Spirit' is either a disembodied or a future man; . . . that every being of every kind either was or prepares to become a man, if not in the present then in a past or a coming Manvantara." How is this brought about except by the participation of every Soul with all Souls, physically, mentally and spiritually? All this vast process is a perpetual "lighting up of Manas" or else the statements made could not be true. Of course the "lighting up of Manas" is also a specific as well as a universal thing, but it can only take place specifically at the mid or balance point of any cycle, whether of a particular being or of a class of beings. That "midway point" must simply be a way of saying that when any being has reached the sumit of his *own* cycle he either falls back or goes forward. He can go forward only by the aid of a higher being. The "failures of nature" are those whose Karma in their own cycle of being is such that when this midway point is reached they have not earned, consciously or unconsciously to themselves, the help of higher beings at their genetic or death moment, as the case may be.

W. Q. J. ON CYCLES*

QUESTION—Does the termination of the 19th century of the Christian era coincide with any of the great cycles referred to in the "Secret Doctrine?" And if so, does not that fact strongly corroborate the actual existence and the divine mission of the man Christ Jesus?

Answer—The first part of this question could not be answered to the satisfaction of the questioner, for the reason that the true cycles, their commencement and termination, are not given out by the Adepts, as that is a sacred matter pertaining to high initiations. But I should like to ask the questioner how he can, by any fair logic or argument, take the views of the writer of the *Secret Doctrine* in regard to the subject of cycles—about which she is fully informed and he knows nothing—and then base upon them an argument for the "actual existence and divine mission of the man Christ Jesus." And, as she says that there was no Christ Jesus as a man with a divine mission, no such conclusion as is drawn by the questioner could result from an affirmative answer to the first question.

But suppose we admit that the termination of the 19th century A. D. coincides with some of the great cycles referred to in the *Secret Doctrine,* nothing would be proved respecting the "actual existence and divine mission of the man Christ Jesus," for the reason that there are many other eras, in other nations and religions, running at the present time, and doubtless it would be found that the termination of the century of some of them would more nearly coincide with some of the great eras than the Christian 19th century. In such a case, the founders of those religions or eras would have proof in the coincidence of the cycles,—in case that constitutes any proof at all. There are the Christian era, the Mohammedan era, the Hindu era, the Buddhist era, the Jain era, the Persian era, the Chinese era, and others. Now as some of the centuries in these various eras must coincide with some of the great cycles, it should follow from the questioner's position that there is corroboration for the "actual existence and divine mission" of the various great personages alleged by the various peoples and followers of the several faiths to be appearances of God upon earth, and the ones from whose births their respective eras may be reckoned. However, in my opinion, all these coincidences prove nothing for any great religion, or any Saviour, in any time or nation.—*W. Q. J.*

**The Theosophical Forum* for March, 1890.

ON THE LOOKOUT

The Virtue of Charity

We cull the following from the *Washington Post,* of Feb. 22, 1928:

> The community chest continues to be boosted by some who would reduce charity to a scientific formula, destroy personal contact between the giver and the object of his affection, and standardize the noblest instincts of the human heart. Somehow we glimpse the meaning of John Boyle O'Reilly:
>
> "The organized charity, scrimped and iced,
> In the name of a cautious, statistical Christ."

Just so. H. P. Blavatsky said, in the *Key to Theosophy,* 1889:

> The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs. We Theosophists do not believe in giving money (N.B., if we had it) through other people's hands or organizations. We believe in giving to the money a thousandfold greater power and effectiveness by our personal contact and sympathy with those who need it. We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach; for gratitude does more good to the man who feels it, than to him for whom it is felt. Where's the gratitude which your "millions of pounds" should have called forth, or the good feelings provoked by them? Is it shown in the hatred of the East-End poor for the rich? in the growth of the party of anarchy and disorder? or those thousands of unfortunate working girls, victims to the "sweating" system, driven daily to eke out a living by going on the streets? Do your helpless old men and women thank you for the work-houses; or your poor for the poisonously unhealthy dwellings in which they are allowed to breed new generations of diseased, scrofulous and rickety children, only to put money into the pockets of the insatiable Shylocks who own houses? Therefore it is that every sovereign of all those "millions," contributed by good and would-be charitable people, falls like a burning curse instead of a blessing on the poor whom it should relieve. We call this *generating national Karma,* and terrible will be its results on the day of reckoning. (pp. 193-4).

How Apply?

True, this was written with particular reference to Great Britain, yet it has a bitter application to the United States, especially to its Eastern cities. Possibly no problem of the Theosophical life is so tortured or tortuous as this one of the practical application of charity. It is the general desire of human beings to have the "six

glorious virtues" exercised toward them in the realms of their being where their own consciousness is centered, and that means, in the general view, charity in the form of food, clothing, or financial aid; whereas too often the present material need is frequently the result of a fundamental moral lack of which the victim is wholly unconscious, and which he would not care to rectify if he knew of it. Thus Theosophists frequently find a strange fatality attending their efforts to be "charitable" according to popular understanding, finding that in the end, the last state of their proteges is worse than the first; and they themselves crippled for the service of others by their own well-meant, but useless efforts.

Such spectacles of need as we encounter in the performance of our Karmic duty may sometimes be our Dharma to relieve, and they are always tests of our discrimination; but there are untold prosperous thousands knowing naught of Theosophy, for whom the relief of physical suffering can furnish much-needed exercise. It is the primary duty of Theosophists, few in number and seldom much padded with this world's goods, to furnish those who sit amid the ruins, with the plans for the reconstruction of future years and future lives, based on something other than the quicksand which underlies the sightly edifices of today's popular thought and effort. To that end should every mental, moral, spiritual, and financial resource be devoted.

Out of Nazareth

Dr. W. A. Evans (*Washington Post,* April 27, 1928) comments approvingly upon Dr. G. H. Preston's "new disease"—"contagious apprehension."

> It seems that since leprosy, smallpox, yellow fever, typhoid, and other old diseases are fading away, we must get in a new lot. I wonder if this is a new disease or merely a new name for something that has always been here?
>
> Apprehension we have always known of, though we have not always thought of it as a disease. It is merely a form of mild, chronic fear. Maybe the name is new. Maybe the idea of regarding fear as a disease is new. Some of us have pretty definite information about how acute, violent fear will cause pallor, gooseflesh, rapid pulse, deep breathing, and maybe nausea, sweating, irritable bladder, and fainting, but without knowing of the possibilities of harm from mild, chronic fear. However, most physicians have long known the harm which may result from the mild chronic fear which sometimes goes by the name anxiety and sometimes by that of apprehension.
>
> It is also a matter of common information among physicians that apprehension is contagious. The knowledge is not limited to physicians. All generals and commanding officers with war experience know about it. So do the boss politicians.

Dr. Preston says that when babies lose their appetites, refuse new foods, sleep poorly, are irritable and fitful, contagious apprehension should be suspected. This is particularly true if the child is an only child in the family of the leisure classes. The disease is not so prevalent among the children in large families nor among hard working people.

The same cause is responsible in older children for fitful appetite, nervousness, shyness, bad temper and failure in school. An investigation of the causes of such peculiarities or happenings for the possibility of contagious apprehension should be inquired into.

How does the child contract the disorder? Generally from the mother, sometimes from the nurse, occasionally from the teacher. A young baby soon acquires an ability to interpret his mother's moods. This is said to be principally through the medium of touch. Let a mother show fright while she holds her baby and the latter will begin to cry. If a mother worries about her child's diet, or his sleep, the child soon catches the fear.

THE PLAGUE OF CIVILIZATION

These sources of such contagion, however, are but a minor part of the surrounding atmosphere of the whole race under civilized conditions, so-called. What reader knows of any, other than perhaps a very few highly philosophical types, or at the other end of the scale, happy-go-lucky laborers, who do not have the background of their minds shot through and through with dull, unexpressed, but constantly gnawing worries, fears and apprehensions?

When the medical profession discovers the full effects of inharmonious mental attitudes, it will learn that physical ills, even the most deep-seated organic diseases, are but the offspring of these. The few individuals of serene mind, who nevertheless suffer physically, are more fortunate than the rest of us. Their self-induced difficulties have been worked out and are on the last stage down and out of their constitutions, whereas the rest of us are engaged in laying up ills which will manifest in the closing years of this life and bear full fruit in future ones.

There are but two remedies for this. One is to so reorganize society that no man need struggle, plan, or worry, so far as his physical well being is concerned. He will then, instead, merely rot mentally, morally, and physically, and his last state will be worse than his first. The other is to teach men the truth about life and nature—the truth that worry and the objects of sense which produce worry belong to and are included in but a small and inconsiderable part of the whole being, and that regardless of what may seem to the personal man the destruction of matter and the crash of worlds,

Life which is himself, will continue to exist of its own power and essence as it has existed through the past eternities.

The Karma of Diseases

Although tuberculosis is well on the way to become a disease of the past, purely through the use of sunlight, fresh air, and sanitation, this is not enough for those seized by the serum craze. Dr. Calmette is sedulously pushing his tuberculosis serum, and has won over the majority of medical opinion; though be it said to their credit, there are some authorities who are vigorously opposing it, principally Dr. Petroff, the Russian. (*Washington Post,* June 4, 1928).

Presented with an easy nostrum, tuberculous patients will abandon their difficult but sound and safe fight by natural methods, and rely upon the serum; many will die of the disease who would otherwise have cured themselves; and others, cured of tuberculosis, will court cancer and other things, in company with the rest of the biological miscegenationists.

One Dr. Josef Kapp is now seeking to discourage healthy living and right thinking, by the sale of a "pig serum" to prevent the aging of the human skin. (*Washington Post,* June 4, 1928). Thus we may drink, dance to all hours in close rooms with our bodies charged with turgidly unhealthy emotion, indulge *ad lib* in malice, hatred, envy, slander, and greed, and evade the inevitable toll upon our charms by the injection of substance stolen from the placid pig! Verily do we live in the age of wonders!

Snake Bite Serum

According to *Science News-Letter,* June 4, 1927, the manufacture of serum for snake-bite is being pushed, and the people of the United States are to be "generally educated." The same amount of money spent in a "general education" of the people as to how to avoid snake-bite—for it is almost invariably the result of ignorance or carelessness—would have more satisfactory statistical results, and without pumping any doubtful substances into human veins. Still better ultimate results would be had by educating the people into the "superstition" that human thoughts are living creations which sooner or later have to find lodgement in physical organisms; and that when humans stop thinking snake-thoughts, there will be nothing left to vivify snake-bodies. Likewise a cessation of diseased thinking would stop disease in both human and animal bodies; there would be no new creation of ailments, such as the enigmatic "dog hysteria." (*The Week's Science,* Jan. 30, 1928). But with a human race, so many members of which suffer from a veritable hysteria of

selfishness, leading to the more visible kinds, it is not surprising that the domestic animals should become infected.

ANTIDOTES TO PUTRESCENCE

Fortunately, the vilest known form of the attempt to escape from just physical debts, the rejuvenation horror, is having very hard traveling in the scientific world. To add to many previous citations: An article in the *Washington Star,* Jan. 29, 1927, states that the majority of medical reports declare "rejuvenation" to be a misnomer; Dr. Voronoff's operation brings about only "a transient regeneration." Dr. Schoenbauer, of the Eiselberg clinic, thinks that auto-suggestion plays a heavy part.

Dr. W. Hoffmeister, of the Surgical University Clinic of Freiberg (Associated Press, March 17, 1928), says that transplanted glands are merely absorbed or die off, leaving no permanent effect whatever.

Other medical men say that rejuvenation methods result in a temporary flaring up of vitality which has to be paid for in an ultimately shortened life. This is exceedingly logical. The duration of life is set by the natural cohesion of the astral form, determined at birth by past Karma, modifiable to some extent by the kind of life subsequently lived. Since nearly all of us modify it in the wrong direction, few *do* realize their full possibility of years. But the only way in which that can be done, is by taking the proper action from childhood on; that is to say, by realizing that life is for education, not for sensory pleasure, and by living accordingly.

DISEASE AND THE INDIVIDUAL

In the *Scientific Monthly* for June, 1928, Dr. Chas. V. Chapin, Supt. of Health, Providence, R. I., calls attention to the fact that disease germs may gain access to the body of a healthy person, leave him perfectly well, and become a source of infection to those around him. This is the well-known phenomenon of the "carrier," like the famous "Typhoid Mary" who never had typhoid but gave it to every family she lived with. There simply did not exist in her an affinity for the destructive side of the typhoid infection; while on the other hand it lay in her path to perform physically somewhat the function which the "evil eye"—a misunderstood fact in nature—performs in other ways. For there are, as Theosophy states, peculiarly constituted individuals, not themselves particularly unfortunate, but who act as the catalyzers of the Karma of others, their mere presence causing it to precipitate with otherwise unexpected rapidity. But the

"evil eye," or "Karmic agents," whether studies or individuals, are not to be considered things to avoid, except by the individual whose past is all bad, or who fears to face his just dues and pay them off with celerity.

Science shows that we all have practically all the "deadly germs" in our systems; but they flare up only under certain circumstances. Unless we have an affinity for them in us from birth, they will never touch us harmfully. A learned professor, at the height of the controversy over the germ theory, calmly drank in public a phial of cholera culture, without the slightest effect on his subsequent health; although it is reported that some of his colleagues made rather premature hospital and funeral arrangements.

It is the eradication of the moral disease germs, which in this or later lives create the affinities for physical disaster, which is the object of Theosophy. Meantime, the man who finds himself morally clean and physically diseased, is the fortunate one whose troubles are on the way *down and out*—provided he does not succumb to the lure of physical ease and sell his future for a mess of pottage via "Immunization"—whether of the Christian Science or Medical Science variety.

Science and Longevity

It is not often that the issues of a scientific fallacy are brought so satisfactorily face to face as is done in a discussion in the *Scientific Monthly* for June, 1928. As is well known, medical men claim a great average lengthening of the life of the individual; a lengthening which is confused in the public mind with the idea of an actual greater age for the individual.

In the above publication, Col. Harry Vanderbilt Wurdemann, of Seattle, presents the medical point of view. Through sanitation, the lessening of "sanguinary conflicts," and the efforts of the medical profession, life has been considerably extended; in New York City the expectancy of life has been increased 60%.

To which Prof. R. D. McKenzie, of the University of Washington, replies from the sociological viewpoint. He states that although the population of the country has increased 100% during the 45-year period under observation, the number of persons over 100 years of age has increased only 6%. In other words, only about one-seventeenth as many people, in proportion, live to be centenarians! Thus says he, science has added nothing to the maximum span of life, and we have now reached the point of diminishing returns. According to Metropolitan Life figures, there has been no

gain at all in the average length of life during the last few years. This, says Prof. McKenzie, is due partly to a number of factors over which medical science has no control. Thus it appears that when the figures of a few more seasons are at hand, the boasts of medical men as to the great gift of years which they have putatively conferred upon man, will be altered to as great concern for decreasing years as is now expressed for cancer. It is inevitable; if maximum health for children has been secured, as seems the case from the above figures, and if maximum longevity is decreasing, as the figures also show, a decline is inevitable. In fact, there are innumerable forces, in the way of the strain of life, of new diseases, and the increased virulence of old ones, which make for steadily shortening life. According to the old doctrines, life was 400 years in the Golden Age and should be 100 in our present Black or Iron Age. That indeed seems about to become a rare maximum.

CANCER PROBLEMS

Since the increase of cancer is one of those threatening factors, it is worth while to record (*Los Angeles Evening Herald,* March 9, 1928) that Dr. Simon H. Nabia, of Paris, claims 60% of cancer cases can be cured by a new method of applying radium. He gives small doses, spread out over a period of 2 to 3 weeks. It is stated that a kind of waxen wall is made, which prevents the cancerous cells from escaping to form other tumors. Now, this is not an encouraging treatment in view of the many cases now developing in various parts of this country; cases of "radium necrosis," a particularly unpleasant form of death resulting from the preparation of radium compounds by war workers ten years ago. Disease *cannot be eliminated except by elimination of its moral and spiritual causes;* causes with whose destruction neither medical man nor layman now concern themselves, but in whose multiplication and complication both are excessively active. And cancer seems to be the final retreat of many ills, cut off by science from their chosen expression, remaining vitally active in the astral realm, and forced to the most fatal channel of expression.

THE ANTIQUITY OF LIFE

Until recent years, science has always made a sharp distinction between the "Azoic" geological periods—eras of no life—and those in which traces of organic life can be distinguished. Of late, however, the term is disappearing from the scientific terminology; a striking example of this is given in the *Washington Press,* April 24,

1928, which records the discovery, by Dr. Davis White, of the U. S. Geological Survey, of organic life at least 600,000,000 years old. This in the form of molds, "possibly of animal, but certainly of organic origin," visible in the strata of Grand Canyon, near Bright Angel Creek. It is reported that the Carnegie Institution is establishing an exhibit of ancient life, already reaching back 300,000,000 years.

The Theosophical doctrine is that *the relics of former periods of evolution* are to be found in the very first rocks. They were not originally physical at all, but became so as the globe consolidated for its present manifestation. The actual history of the earth is far longer than geology yet suspects, although it seems to be steadily approaching the truth.

> . . . cosmic evolution, so far as relates to this solar system, begins and occupies between one and two billions of years in evolving the very ethereal first matter before the astral kingdoms of mineral, vegetable, animal and men are possible. This second step takes some three hundred millions of years, and then still more material processes go forward for the production of the tangible kingdoms of nature, including man. This covers over one and one-half billions of years. And the number of solar years included in the present "human" period is over eighteen millions of years. (*Ocean of Theosophy,* 1893, p. 19.).

The reader will find further details in the *Secret Doctrine,* II, p. 690, and following.

The Hidden Compass

It appears that science has at last awakened to the fact that the migrations of birds, etc., have something more behind them than "tropisms." We learn from *Science,* May 11, 1928, that Dr. Frederick Tilney, of Columbia University, has been conducting experiments upon a "hitherto undiscovered" animal sense. He thinks that this may prove to be magnetic, and suspects that the retina of the eye may be its locus.

Certainly a science which can seriously entertain and discuss such a theory has come a long, long way from its crudity in H. P. Blavatsky's time, if nothing else. But, if "magnetic," such a sense is not of the same order of magnetism as that known to physics. Physical magnetism has no ascertainable effect upon the organism—except in the case of hypnotics or "mediums," which phenomenon has never been recognized by science.

On the other hand, while it is doubtful that the retina has much to do with it directly, it may be a form of perception which branches off from that unseen sense lying behind physical sight, and which

produces the latter and the organ thereof. "Magnetic" it is, in the fact that it is a phase of *Fohat,* which is not only basically electric, but also *intelligent.* The stubbornly ignored experiments of Dr. Russ, on the magnetically propulsive force carried by the glance of a human eye, would throw light on Dr. Tilney's problem. It would appear that this "newly discovered" sense is a manifestation of what was anciently termed "Jhanasakti," and which in fact is at the base of all our perceptions, including that of self.

ALIEN TO THE SUN

When the French occupied the Ruhr in 1923, the Germans closed down all the factories; the air cleared of smoke and acid fumes, the Ruhr farms yielded full crops for the first time in many years. When the French withdrew and manufacture was resumed, the crops fell back again. (*Science,* March 30, 1928).

The U. S. Public Health Service states, through *Science,* Jan. 20, 1928, that the New York smoke screen cuts out 42% of the morning sunlight, while at noon the loss is 18%. The especial loss is in the ultraviolet rays which are absolutely essential to health. And meantime when the city-dwellers do get a chance to stay out in the sunshine, they squander that chance at some matinee—or in covered grand-stands at a baseball game!

With all its recent advance in that line, science has as yet no inkling of the infinitely subtle and complex forces which emanate from the sun, and which are essential for far more important matters than physical health. The brutal ignorance of society as a whole is the more evident in that of all the curses which civilization has inflicted on man, the smoke nuisance is the most immediately and cheaply remediable.

AN UNEXPECTED REBEL

It would be hard to name any public figure more materialistic than Dr. George A. Dorsey, author of *Why We Behave Like Human Beings* (which few of us do). It is, therefore, of interest to note his suggestion in the *Washington Post,* of Nov. 18, 1927, that present civilization be scrapped and replaced, if possible, with something sane. New standards of human behavior should be adopted, he says, as America and other countries have suffered a definite breakdown in morale since the war; this and motor cars have "ruined our home life."

The future of civilization, he thinks, depends on the training and behavior of the present generation of children.

If such men wake up to the increasing extent they seem to be doing, it is not impossible that now and then one of them may suspect what is *really* wrong; namely, our whole view of what life is for. Until suffering, degradation, and death shall have served their turn, there will be no betterment. And the service of these inflictions is the opening of the minds and hearts of men.

A Sinister Category

While science as a whole is still complacently satisfied with the disasters which it has inflicted upon mankind, there are individual scientists who have become awake, and manifest their consciousness in no uncertain voices. For instance, Dr. A. J. Carlson, of the University of Chicago, writing in *Science* for April 6, 1928, lists the items in which modern life disastrously differs from primitive conditions.

1. Cooking, preserving, denaturizing food.
2. Life under more uniform climatic conditions because of modern buildings; thus, less sun and fresh air.
3. Due to industrial development, more crowding, pollution of air and water, and more industrial poisoning.
4. Greater use of drugs and stimulants due to development of chemical science.
5. Less fear than in the past, but more anxiety.
6. Sex life ill adjusted to prevailing theory and practice.
7. Man is subjected to more continuous nerve strain, due to growth of knowledge, art, industry, and invention. Dr. Carlson says that we have evidence that excessive brain activity may interfere with fundamental physiological processes.

He is rather non-committal both as to the actual extent of harmfulness of these factors and the best means of counteracting them; he is definite on the matter of sex, and as his theory is in accordance with that of most of science, of a Freudian nature and based upon indulgence, little need be said except that it is rotten.

It never occurs to these theorists that the ills which they ascribe to the suppression of sex instincts, are in reality due to the abnormal and artificial stimulation which those instincts receive under modern conditions; to the lack of any teaching upon, or attempt at, *mental self-control,* and to a completely perverted view and practice, on the part of parents as well as others. Only occasionally some philosopher like Count Keyserling, is wise enough and bold enough to put his thumb upon the real root of evil.

Prof. Carlson's conclusion is worth repeating in full:

> Man to-day is like a curious and clumsy and very ignorant child tinkering with the watch; will he to-morrow contrive a superior mechanism? The lesson for the present seems clear: *The germ plasm can be injured; some phases of the present man-made environment seem to enhance such injury.* Are the ablest, the strongest, the wisest men merely grave-diggers in disguise? Is it possible to detect the factors and avert the danger so that man himself may not deflect or impede the river of life?

THE BENEFITS OF CIVILIZATION

In the nature of human psychology, the accustomed becomes the normal; as, for instance, the average doctor tends to look upon all men as potential "cases," and expects to find them diseased. To tell the self-satisfied city denizen that he is a physical and mental monstrosity, would not conduce either to wisdom or friendly feelings on his part. Nevertheless, to any man who has had acquaintance with the rural populations of Australia, New Zealand, South Africa, or the French-Canadian sections, a stroll through the streets of a large city reminds one of nothing so much as a visit to a psycho-pathological ward. For this there are many definite physical causes, now recognized even by the science which has created these abominations.

Dr. J. M. Dodson, former Dean of the University of Chicago Medical School, has compiled tables showing that bookkeepers, having the most sheltered lives in civilization, also have the shortest and most diseased ones. Boredom and monotony, he thinks, have more to do with shortness of life than do occupational hazards. (*Washington Post,* Feb. 18, 1928).

From the same journal, May 7, 1928, we find that according to Dr. F. L. Hoffman, of the Prudential Life Insurance Company, insanity is not, as commonly supposed, a frequent cause of suicide. On the contrary, minds seem to act with unusual clearness prior to this act. Dr. Hoffman finds that physical labor tends definitely against suicide.

The primary cause of suicide, of course, is the terrible strain and uncertainty of modern life, coupled with the very low value placed upon life itself by the popular ideas drawn from scientific theory. That theory implies that life is worth nothing except the pleasure to be gotten out of it. Thus if the possibility of pleasure seems gone, why live? Certainly our so-called ethics, based wholly on "enlightened selfishness," offer no inducement to the individual to toil for the race after there is "nothing in it" for himself.